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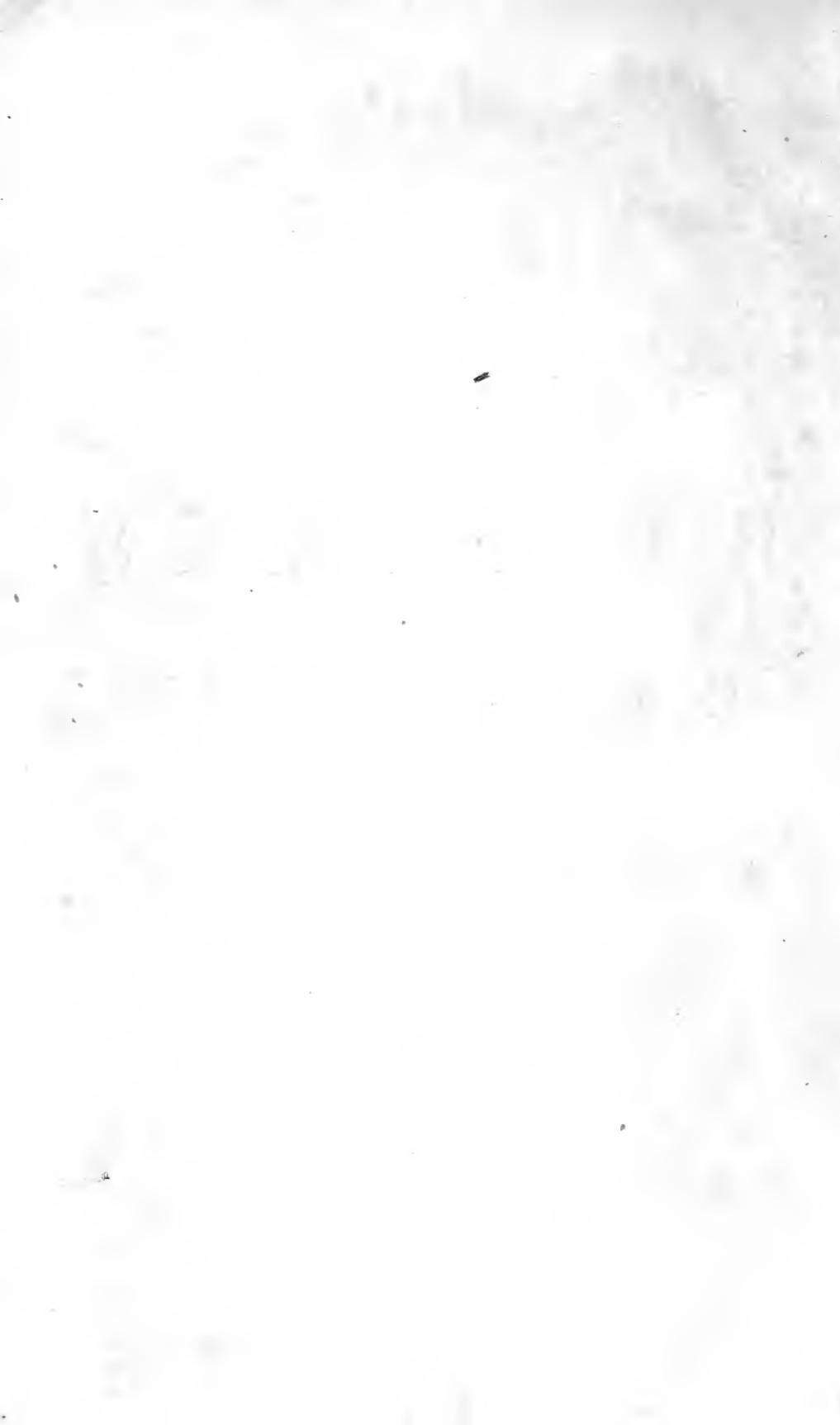
HENRY ROUSE VIETS

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REMARKS  
ON  
Dr. CHEYNE'S ESSAY  
OF  
*Health and Long Life, &c.*



# REMARKS ON Dr. CHEYNE'S ESSAY OF *Health and Long Life.*

WHEREIN  
Some of the Doctor's *Notorious Contradictions*,  
and *False Reasonings* are laid open :

TOGETHER

With several Observations on the same Subject ;  
Rectifying many of the *Errors* and *Mistakes*  
of that Performance.

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By a Fellow of the Royal Society.

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Φθέγξουαι θίς θεμις ψή, θύρας δ' ἐπιθεαχ βεβήλοςσ,  
Πάσιν διμῶς, σῦ δ' ἀντε φαεσφόρες ἔκγονε μήνις  
Μεσαῖ, ἐξερέω γὰρ ἀληθέα— [Orpheus.  
Τδωρ δὲ πίνων, καλὺν δι τέκοις ἐπος.

[Cratin. Ep. Lib. I.

Prisco si credis, Mæcenas docte, Cratino,  
Nulla placere diu, nec vivere carmina possunt,  
Quæ scribuntur aquæ potoribus.

[Hor.

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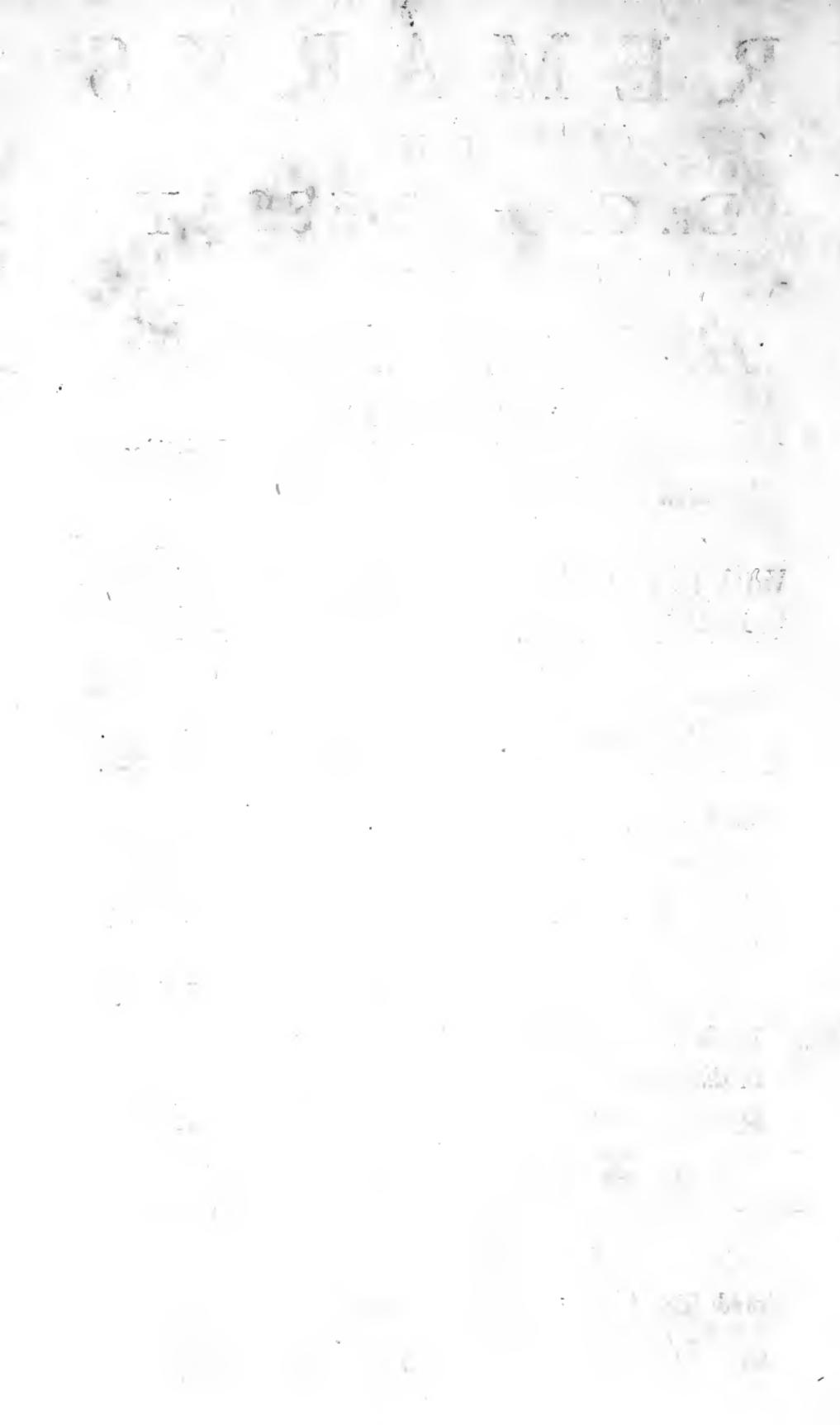
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# P R E F A C E.

Tis a common Saying, That all is not Gold that glisters; and yet we see nothing that captivates Mankind so much as outside Show. Who is there, but must esteem it a Coup de Maitre in Doctor Cheyne, to enforce this his last Favour upon the World, with a dying Note: But it is a common Error of Mankind, into which they have been led by the Fictions of the Poets, That Swans sing when they are about to dye; we may, with more Justice, conclude from the \* Anserine Species of the Animal, that they rather Cackle; thus old Women too, at that Time of Life, when Death seems just ready to seize them, quarrel with their Mouths for being Toothless, and revengefully lash them with their own Tongues; which Noise, has

## P R E F A C E.

been taken, thro' meer Mistake, for a Willingness in them to impart to the World the Experience of Eighty nonsensically spent Years; but, I believe generally, the Hearers are convinced, and think that their Attention is thrown away.

When a Hen has laid her Eggs, she makes a Noise: I look upon it, that writing of Prefaces proceeds from the same natural Cause; but the Hen's Noise betrays her Eggs, and too often, the Author's Preface, his Folly.

And this I think verify'd in our Author; who, from a Desire to appear over and above honest, tells us, he has laugh'd at us for Twenty Years last past: This certainly he knew he was doing, why was he not then so honest as to declare it? Why, because he was cunning enough to know, that that would never have made him Doctor Cheyne: If it had not, he, perhaps, would have had no need of such Prefatical Recantations.

The Doctor can never be angry with me for entering upon the Stage in this Manner, for his Example encourages me; he has had good Luck in his Sallies, and hopes he shall have better in his Repentance: So do I,  
but

but with this Difference, I resolve to repent and forsake the Sin, but the Doctor cannot altogether forego the Flesh-Pots of Egypt, tho' he is out of Humour with Animal Food. Like Lot's Wife, he looks back to the Days of Pitcairn, and Oliphant, when he shews us how sinfully witty he would have been: but I hate enhancing any Man's Crimes, and therefore I will not say he was so.

It was Prudence in a young Man, to choose so great a Patron as Dr. Pitcairn, and shews yet a greater and more penetrating Sagacity, to choose that for a Subject, which had been before admired and adjudged good. This one would have thought a Work not able to have been effected in a few Days; especially, if, as good luck would have it, Dr. Bellini had not (as good Wits do) jump'd into the same Theoretical Vein. If therefore the Reader would see the Desiderata to this Work, let him read the 48 Proposition of the forenam'd Author.

I cannot but observe a surprising Modesty express'd by the Doctor, viz. But would not suffer my Name to be put to it. This was an Action politickly and virtuously modest, implying the Prudence and discern-

ing Quality of young Dr. Cheyne, who could not bring himself to own, who was so capable of understanding Bellini, and making so good Use of him, as himself.

To do the Book Justice; If the Doctor had not spoken indifferently of it himself, I am perswaded it would have stood esteemed as good a Theory of Fevers, as any extant; but to be plain; there never yet was a Theory, that was not as explicative of the Nature of Pacolet's Horse, as of the Distemper it treats of. For, in short, they make Obstructions, and pull them down, whet the Salts, and turn the Edges of them just as the Fashion of Talking goes at the time of their Writing: And, to conclude on this Particular, I must confess, a Physick Book I always read with the same Prejudice, that I hear State Secrets, taking them for nothing but the Lye of the Day.

I cannot, however, pass by the Doctor's Account of the Effects, that Mathematical Studies work on the Minds of Men. He says; "Tho' they may quicken and sharpen  
" the Invention, strengthen and extend the  
" Imagination, improve and refine the rea-  
" soning Faculty, and are of Use both in  
" the

“ the necessary and the luxurious Refinement of Mechanical Arts ; yet having no Tendency to rectify the Will, sweeten the Temper, or mend the Heart, they often leave a Stiffness, Positiveness, and Sufficiency in weak Minds, much more pernicious to Society, and the Interests of the great End of our Being, than all the Advantages they bring them can recompense.” pag. v. The Whole of this Argument is false, and deceitfully drawn up.

For,

1. Weak Minds are not fit for Mathematical Studies : If therefore they should be prejudiced and made arrogant by them, that is not the Fault of the Study, abstractedly spoken of, but rather implies an Error in those who threw Pearls before Swine.

But I positively and mathematically deny, that Mathematicks can effect Arrogance, Self-Sufficiency, or Positiveness ; because they prevent false Reasoning. A Man inured to the several ways of proving the Conclusions of a Mathematical Proposition, has a Scale in his Head ; by which he may measure, nay can't help measuring the Proportions and Degrees of Certainty, that

## P R E F A C E.

arise upon comparing two Ideas: If therefore, upon the well working of his Problem, he finds the Right, and, when found, holds to it, he would positively be a Fool to let it go again: But this is not Arrogance, nor ever was esteemed, so by any but the Doctor.

But farther, I suppose the Mind, that is to be improved by Mathematical Reasonings, to be as graceless as the Doctor against Oliphant, and as weak as the Reader, that can believe this Allegation against Mathematicks. And

Suppose then a Man so silly as, in Fact, not to know what Reasoning meant at all. I say, if I draw two Circles; for Example, each round the same Shilling, and he sees that the Measure of my Circles, is the Round of his Shilling: If I proceed to draw the Diameters, and tell him, that those two Lines are exactly of a Length, because they go no farther than the Limits of equal Circles; and that, if they were laid upon his Shilling, they would either of them, or both equally reach across it: I say, by this Mathematical Reason, carried on gradually, I could at last bring him to Reason of the most complex Mathematicks. But

being so strengthened, as to his Reasoning on the Objects discernable by the Eye, he would also be taught to use the same Force of Argument in respect of Ideas, &c. for he would as naturally say, Four has more Power than Two, as that twice the Length is more than once.

If then I have proved him capable (though weak before) of being so improv'd, as to Reason of course, and as certainly as that the Basis of correspondent Angles and Sides are equal: I say, certainly as that is proved, so certainly I have prov'd, if I refine a Man's Reasoning, I refine and subtilize his Modesty and Humility; for Mathematical Reasoning is the only Method, that can be taken, to produce the Quintessence of that noble Virtue; a Dose or two of which, taken just before the Doctor wrote his Preface, would have made his Repentance more humble and self-mortifying, and his Assertions, less out of the Way and Arrogant. For so Arrogant they are, that in him alone, I have ever seen Mathematical Modesty choaked, like the Seed sown among Briars and Thorns.

I must say something farther, on the Be-  
b 2 half

half of that Science, to which I look upon myself more beholden, than to any Thing in all the World beside.

I say then, it must arise from some extremely rash Sally of Thought, to say that Mathematicks have a Tendency to make a Person haughty ; for they open our Understandings, to shew us the Nature and true Colour of Things. Haughtiness can appear under no Shape, or in no Light, but what will render it Odious, and Contemptible ; the more it appears so, the more it will be avoided : But it does appear more so, to the closest Reasoner ; and the closest Reasoner is the Mathematical Reasoner ; he therefore must shun it most, and then Doctor Cheyne must be again mistaken ; but I am forced to say this at the End of every Period, as we find Death brings up the Rear of every Article of War.

I am bound, in good Manners, not to say my opinion of the Motives, that push'd the Doctor on to the Publication of all his Books ; but I can't forbear saying, I wonder what strong Impulse set this last off the Stocks ; for I am as sure, that Doctor Cheyne would have done no harm in suppressing

pressing it, as I am, that he has done no good in publishing it; and then, for a penitent Author to go on in the Dog-trot of the scribbling Iniquity, and plead my Friend's Request, an Excuse, all the Poets and Ballad-singers in London have been ashamed of this Dozen Years: To use such an *Apology*, I say, is to confess, That the Ethiopian cannot change his Skin, nor the Leopard his Spots. In short, to make an *Exit* in this Manner, is to die as he lived.

Next, As for the Physicians, his Brethren, he thinks them the only Men like to be angry at it. Can a Man pretend to be a Penitent at that very time when he is Sinning? or will Repentance and Modesty allow of Reviling? But what greater Reviling can there be imagined or conceived of, than boldly to say, I apprehend my Brethren, whose Business it is, as much as mine, to preserve Mankind in Health and Ease, are the only Persons, that will resent an *Essay*, written for that Purpose: I hope the Doctor knows his Patient's Constitution better, than his Brethrens Minds; or else, I am sure, they have Reason to resent his Suspicions more than his Book; the one may in a Stile  
of

of this Sort, insinuate Evil into the Hearts of his Readers ; but it is a Question what good the other will do his Followers.

I am certain they must take the thing wrongly, who find Occasion to be angry, for Fear of want of Practice, by what this Book can do, because it shews, Doctor Cheyne's thirty Years Experience will do but little, tho' no Man can pretend to bring about greater Feats than he.

I will venture to say, there have been above two hundred Books written upon the general Subjects of Health and Long Life ; the Doctor confesses he has read many. Why has he not paid so much Diference to the Labours and Experience of others, as to hint out, at least, his Benefactors, perhaps we might read them as much to the Purpose as himself. He could not conceal them for Fear of shewing the Reading he boasts of ; but for a better Reason he may have done it, viz. for fear of shewing that they have said as much, or more than himself. Give me leave to say, that not only in the Doctor's Case, but in all Cases where this Fear, of pedantically appearing too well read, is urg'd and practis'd, that there

there I suspect Plagiary ; and if the Hint be taken kindly, it will afford (if detecting others Faults can give Pleasure) I say then this Hint will afford a delightful Scence to as many as will enquire into the Art of Pillaging Notions ; for they will find as little Honour in Authors, as in Jockeys, who will condemn the very Horse in another's Possession, which, when they themselves are Masters of, they will hold up at the highest Price.

If now the Doctor should be angry at my freedom, I shall be sorry : Not sorry that I have endeavoured to undeceive Mankind, but that he, under a pretence of Repentance and Sincerity, should declare he cannot even bear a Rival in Honesty, tho' that, he knows as well as I, is never the Road to Advance-  
ment in particular Sciences.

To mention only my Opinion, in general, of all such Treatises as this before us, I shall beg leave to say, I think they may please such as will flatter themselves, but can never save them from Death ; who, before the Author of this Trertise came to our Assistance, has baffled Ages of Physicians, and not to be kept out by Folio Fortifications, will still go on, nor so much as look upon the puny Efforts  
of

of Octavo Essays; but like a generous Horse, walk over the Rail or Ditch, that seems too low or narrow to deserve his graceful Leap.

The Doctor, when he comes to speak with Relation to such Treatises, calls them confused, unlimited, and undefined in their Terms, and therefore without Certainty. I could wish my Reader would think it worth his while, to compare Horstius with the Schola Salernitana, &c. To be short, innumerable are the Authors on the Subject of Health, recited by Vander Linden, de Scriptis Medicorum; any of which, as the Title may invite, if my Reader will but compare with the Doctor's Essay, &c. he will see indeed how much has occurr'd as his own; but with this want of Judgment, that they having writ to the People of their own Climate, have given such Rules as the Nature of that Climate did direct them to, and the Doctor has made them all General.

But to conclude, I make no question, in Time, the honourable Personages who frequent the Bath, will beg the Doctor's Dispensatory, and at London will take no Physick but what that prescribes. For my part, I should be glad of it, because 'twould be, at least, a Change

*a Change from Salmon's, Quincy's, and Fuller's, to Doctor Cheyne's: The old One's have tired us, but I persuade myself the new one would take a shorter Method.*

*If now it should be demanded what put me upon writing my Book, I answer, my own Humour, and I follow it from two Principles: The one, of shewing it possible to Mankind, what a great Name will do, and how Fame will run away with their Understanding; insomuch, that the lowest Thing in the World out of a great Man's Mouth, sounds like Oracles of weighty Truth; whilst the same Truth, from meaner Mouths, comes like a languid dying Sound, and is esteemed not worth attending to, or regarding.*

*And then my second moving Principle is, that by Example, I would demonstrate to Mankind, that tho' I may at first pay deference to the Author, if of great Esteem, yet as I am bound to pay a greater respect to my own Understanding, I resolve never to stand by, and see it ravished by Fame, and common Estimation of Things. I have, for my Authority in these Proceedings, that great Reasoner Mr. Locke, in his Essay of Humane Understanding.*

If now I have err'd from the Rules above-mentioned, and suffer'd myself to take a Loose in Banter, &c. There I quote the Authority and Example of the Author, whose Book I animadvert upon; and certainly this will remain true as long as the World lasts; That with what Measure a Man metes, with that same it shall be meted unto him again. And I shall for so doing (it being as I would be done by) expect an end at last, of all my Anxieties and Troubles, that will be peaceable and calm, serene and pleasant. For this End, I will rather conclude, with wishing well to all Mankind, forbearing to think there can be a wilful bad Man living; nay, I will return my Thanks to Dr. Cheyne, for as much of the Book as is not full of Error, Spleen, and Resentment; for the rest, I would have excused him, had he not, like a Lamp, that wants Oil indeed, gone out with a Stink; or, to use another Simile, like one that writes Epigrams, put a Sting in the Tail of his Essay. But we must forgive him this too, since we find even that too double or too blunt to hurt us.



# REMARKS ON Dr. CHEYNE'S *Essay on HEALTH, &c.*

## *Of AIR.*



HE Doctor's first Cau-  
tion about Health,  
drawn from consider-  
ing the Nature of *Air*, is,  
that Gentlemen should  
choose a good Situation for their  
Country Houses, or Seats.

A

He

## Remarks on Dr. Cheyne's

He would have them situated in a *Champaign Country*. . Pag. 7.

I question whether Dr. Cheyne has considered all the Difficulties such a Situation is exposed to: Let us therefore take a View of the Conveniences and Inconveniences, and make an Estimate of the Propriety of this Advice, when we see the Balance of the Account.

1. Then I will suppose the Country Plane, as any Tract of Land may be thought to be by any, who know the Nature of Countries.

2. I will suppose the Soil about two Foot Deep, and under it, *Chalk* or *Gravel*.

3. I will suppose a Ridge of Hills to the *North*, or *North* and by *East North* of the House.

4. I will suppose a *Vale* Country below, well water'd.

5. The House built according to Rules of Art, with the convenient Houses and Stabling thrown to the *North*, by which, Smells that are any ways

ways prejudicial, may be avoided as much as possible.

6. And lastly, I will suppose from hence the clearest unpolluted Air we can wish for.

And notwithstanding all this, I must say there are Situations I should prefer to this. Because,

1. 2. I have always found that the Air of *Downs* and such like Places (which are the only Places where such a dry Soil is to be expected) are generally Bleek and Cold, which can by no means be proper for Persons whose *Perspiration* Trap-doors hang upon such loose Hinges as the Doctor makes those of his *Valetudinarians, &c.* If in Summer the Sun does subdue the natural *Chilineſs* of the Place, it then produces as extraordinary a Degree of sultry Heat, without the Convenience of Shelter.

As to the first of these, *the Cold*, every Body must own they always have found it so; and the Reason is plain, *viz.* from the great Quantity of *nitrous*

nitrous and *snowy* Particles that must of Necessity be lodg'd in a vast Space of Air, not subdued by Fire, or other *Atoms*, that in closer Situations unavoidable mix with the Air and temper it.

Every one knows, that a *Stone* or *Chalk* will feel sensibly more cold, than *Sand* or *Soil*; and in a frosty Day the Hand of any one shall be more affected with the Cold of polish'd *Marble*, than of *Wood* or any softer Substance: But not to insist here on the Hardness of the Ground upon the Account of Reflection, I shall add, that if there be any warm *Streams* in Winter, which would bestow their Clemency upon our *Atmosphere*, yet they are arrested in their Passage by these

\* *Beds of* hard \* *Strata* of *Chalk* and *Stone*, &c. *Earth*, or *Layers of* *Earth*.

Nor may it be amiss to hint farther, that in the Opinion of Philosophers, *Nitre* has a great Share in all † *petrific* Grounds: If so, then the more stony, &c. the Ground, the more *Nitre*, and consequently more detrimental, even by Dr. Cheyne's own Rule; a con-

† *Stone-making.*

a convincing Proof of this Assertion, is, that in no Places, except *Champaign Countries*, *petrifying Springs* are found so plentifully. Let the Reader consult Dr. Plot's *Natural History of Oxfordshire*.

I must subjoin the Difficulty of coming at Water, and leave every one to pass his own Sentiments upon Water fetch'd forty, nay eighty Yards below the *Surface*. And,

Again; Take a View of *Champaign Ground*, and it will be found to stretch itself out along the Tops of Hills, or else at the Feet of Mountains; from hence it appears inevitably exposed to the severest Blasts of the shivering frozen *North*, as well as the dripping, drizly, wet-wing'd Breezes of the *South*.

To conclude; As I have, beyond denial, shew'd the cold Inconvenience of these Plane Countries, so in one Word, the strong Reflection of the Sun's Beams from so hard a Soil, make it undeniably hotter than where they are sheathed, as it were, in a soft

# Remarks on Dr. Cheyne's Bed of Earth, or return diluted with some easy *Vapour's* Steams.

3. I suppose the House guarded from the *North* by a Ridge of Hills.

The only Advantage that can arise from this, is a being defended from the nipping Winds; which if you situate your House on a *Champaign* Country, you will still suffer, because the Ridges of Hills do generally lie pretty distant from Planes, having an interjacent Valley between them; so that by reason of Distance, and some Proportion in Height, the Wind does, as it were, blow over the Hills to you, and to emend itself, bring along with it the interposed *Vapour* of the *Valley*; but how wholsom it is to breath in an *Atmosphere* so clogg'd with *Nitrous* Particles, and coming over an open Country, where it has no Opportunity to strain off part of its Burthern, I say, how healthy this is like to be, I leave every one to judge.

Again; If according to Dr. Cheyne, you build your House *on the Side of some*

some small Eminence, which shall intercept the North Winds; then consider that in Summer, this flaunting *Eminence* is every Day opposed to the E. S. E. S. S. W. Sun; consider then how great a Heat must be reflected from a Bank so thoroughly warm'd, which Degree of *rarify'd* Heat, must be extremely unwholsome: But if it be granted further, as in reason it must be, that small Eminences are, in Proportion to their Bulk, as much *Reservoirs* of *Mineral Veins*, and *Rain-water*, as high Hills and Mountains; then allowing the *Crust* of Earth that covers them, to be equal to that which covers greater Risings, and the Sun laying always upon this, the *Air*, by that Means, must be charged with more *Mineral Steams*, than on the Top of an high Hill, where it has Space to *expand* itself in, and Opportunity to be *ventilated*, and by that Means the *Stams* disspell'd; which it cannot have here.

4. I will suppose a Vale Country below, well watered.

I have shown the Difficulty of coming at Water upon *Champaign Countries*; perhaps the Sides of Hills may be more commodious, but then, “*Aquæ tales sunt quales Terræ per quas fluant.* Waters partake of the Nature of those Earths they run through. If therefore Hills be universally (which I do not assent to entirely) the Store-Rooms of Minerals, then I say, that Water issuing forth of them, unless they meet a proper *Stratum* to strain themselves thro', must come forth very full of these Particles. Hence we see all *Spaws* come from the Sides of Hills. *Tunbridge* has Mount *Sion* on its Back; Mount *Ephraim* on its Side. *Bath* is surrounded with Hills that share deep in *Sulphur*. The *Spaw* at *Scarborough*, has the *Allum Mines* close upon its Back; and as is the Matter which composes these adjacent Hills, such is the Nature of their Waters, which they cannot be divested of, but by running a long Way, and slowly; by which Means the *Mineral* Particles have time to attract each other, and forming larger

larger \* *Moleculæ*, grow Bulk for Bulk, <sup>\* Little</sup> *round Particles*. too heavy for the sustaining Column of Water, by which Means the *Fluid* grows clear, insipid, and light. But this can never happen on Sides of Hills, near where the Stream issues forth; unless, in falling thro' the Side, the Rain meets with a Stone Trough, to bring it like an *Aquæduct* to Dr. Cheyne's *Villa*.

5. Let us inquire into the Convenience of throwing the Offices to the *North*. It is true, it prevents unwelcome Smells. But it is a question whether these Smells are so prejudicial as they seem noisome?

First, Stables smell of Horse-dung and Stailing. I have heard of many who account the Smell of a Stable agreeable; but as every Palate does not relish the same Meat, so every Nose may not like the same Smell; therefore as to the Wholsomeness, let me urge; I cannot see how that should be unwholsome to smell to, which is good to take in by the Mouth. Give me leave to say, that Horse-dung is

nothing but a fine *Sulphur*; for this reason, the Infusion of it in *Penyroyal-water*, has been approved by Physicians, as good in the *Pleurisy*, because by its <sup>\* Thinning or dividing.</sup> *attenuating Qualities*, it does thin and make fit for *Circulation*, that *grumous fizy Blood*, which not being able before to pass the fine Vessels of the *Pleura*, created that *Distention, Inflammation*, and Pain, which every one knows is very terrible.

Again, *Horse-dung* is the most universal *Manure* we make use of; and this we do, because we find, by the Effect, that the *Sulphur* of the Dung thins the *Juices* of the Earth, and renders them fitter to be raised by the *ratifying Power* of the Sun, and consequently produces a better Grain. But whoever found the ill Effects of Corn so raised? If any will come forth and alledge it, then, as a new Caution to Gentlemen about to build, I will advise them to chuse a Country, where no *Horse-dung* is used.

Further, If the Smell of Stables is unwholsome, how comes it that *Jockeys* and

## Essay on Health, &c.

11

and *Horse-layers*, are generally stout healthy Persons?

6. I will suppose the Air as clear as possible, and, in my Opinion, not much the better for it.

I will beg leave to give some few Hints of my Opinion about our *Atmosphere*. I look upon it to be a general and equable Mixture of all the *Stems* that arise from the Ground.

If therefore any one predominates, the *Air* is made unwholsome.

Unwholsomeness I look upon to consist in the Want of, or Excess in, any of these Particles.

But all *Surfaces* do not afford all *Stems*; therefore the shifting of the *Air* brings a Proportion, fit to mix with what the Earth affords, from other Places.

The Variety of *Climates* depends upon this Mixture.

Thus Valleys having too much Water, have commonly a current of Wind to clear away the Superfluities.

Great Hills have the same, and over and above, have the Dews falling on their Sides to wash off into the *Vales*, where there is Water enough to dilute them; I say, they have the Dews dripping down their Sides, and washing off the heavy *mineral Steams* before they can rise into *aerial Vapour*.

But to lie open to these Conveniences, no Current of Wind, which itself can dispel, nor any Dews or Rains which fly as the Winds direct, should be obstructed entirely. So that upon the whole, I conclude, the Doctor has told us the Fashion of Building; rather than the Reasons for doing it in such or such a Place.





## Of Meat and Drink.

I Proceed to consider the Doctor's Directions about Eating: To these I shall speak in the Order they arise.

1. He affirms that a due Quantity of well regulated Food would preserve us in all Probability *from Acute, and most certainly from Chronical, Distempers.*

Pag. 19.

This seems an Assertion as intemperately rash, as if it had proceeded from the *Delirium of Punch, or Citron Water*; for it necessarily implies, that the *Air* has nothing to do with our Health of Body; and that implies, that all the Doctor has said about *Air* is to no Purpose; forasmuch as we may, in his Opinion, secure ourselves against all Diseases, by well regulating our Food.

But

But the Contrary of this is true, *Acute Diseases* have their Rise from infinite Causes. Not to mention Change of *Air* from hot, suddenly to cold, by which *Perspiration* is vastly altered, and innumerable such Accidents. If Food does all, then Dr. *Diet*, according to the old Proverb, will cut out all the Doctors besides; and prove, that he who understands a *vegetable Bill of Fare*, is more than a Match for the whole College. What shall we say next to the Influeuce of the Sun and Moon, and all *Epidemical Dispositions* of the *Atmosphere*? Must we suppose, because Dr. *Cheyne* says it, that they fly before *Parsnips*, *Turnips*, and *Potatoes*, till their Host is lost entirely in fair Water? No, that's impossible: Nor can we allow *Chronical Distempers* to meet their Grave in Temperance I have known Persons of the exactest Temperance, who delighted in Pudding and Roots, drank no *Drams*, no *Punch*, for any thing that I can tell in all their Lives, scarce ever eat the full Allowance of the Doctor

Doctor; and yet these very Persons were eat up with the *Scurvy*. Another Person I knew as temperate as the most, can be, in every thing, lingering in an *Asthma*. In short, he who will look round the Circle of his Acquaintance, shall find Diseases never lie still, but are for ever ravaging over the Bodies of Mankind; because Providence has so constituted the World, that unless a Decrease were to ensue, equal or more than equal to the Increase, the Numbers of crowded Nations would produce a Plague either of Sword, Famine, or Disease: But if *Vegetables*, or the Doctor's Diet would, or had Power to make it, that none but People of a Hundred and Twenty should die, the Proportion could never be kept up, and Nature would sink under her own Burden, and the Case would be just reversed; for Men would then die of Scarcity, as they now do of Plenty.

So that the Doctor seems to have written to an old Gentleman, to make

him believe he shall live long still ; which is the *Foible* of the Man, and he himself flatters into the Belief of it. But by examining what follows, we shall shew the Trick for making Men Immortal upon *Asparagus* and *Parsnips*, will not deserve a Patent.

The second Thing I take notice of, is, that great Care is taken that no diseased *Animals* shall be kill'd for the Market, and Examiners are appointed for that End ; so that it must be a meer Accident if such Meat be eat ; wherefore that does not come under a general Head of Directions about what generally happens.

Thirdly, I very much question the Truth of his Assertion, when he says, that the *Parts* of adult *Animals* are harder of *Digestion* than those of young ones. *Pag. 20.*

Here let us consider the Nature of *Digestion*, and it will shew us the Aptitude of Things to be digested.

\* *Diffolving* or *rendring* fluid.

† *Menstruum*, any *Liquor* in which a *thing* is *dissolved*.

1. *Digestion* is \* *Solution*, performed by mixing the dissolving † *Menstruum* for-

forcibly with the *Matter* to be dissolved, i. e. by giving the *Saliva*, and other *Fluids* of the *Stomach*, a larger and stronger † *Momentum*, by which means, † *A Force.* they insinuate themselves into the *Pores* of the *Dissolvend*, and divide them: *Solution* being nothing else but the separation of *Parts*.

2. To *Digestion*, a Sort of † *Tritu-* † *Grind-*  
*ration* is necessary for the pushing the *ing.*  
*Fluids* of the *Stomach* strongly into the *Pores* of the *Meat*.

3. *Heat* is necessary, because that is to the *Muscles* as a *Weight* to a *Spring*, it sets them at work.

Now, upon this short View of the Nature of *Digestion*, let us see whether Meat, whose *Juices* have some *Urinous Salts* in them, and whose *Fibres* are stretch'd to their fullest \* *Tension*, as full grown Meat must be, are not apter of *Digestion* than *loose, oily, flabby young Flesh* is ?

First, Then we will take the Doctor's own Word in this Case, who allows and brings Sir Isaac Newton to

vouch for him, *Pag. 25.* that all oily Substances are harder of Digestion than those of a dry, fibrous, and fleshy Substance. Now, I need only ask my Reader to reflect on the Nature of young *Lamb*, &c. and see, if upon Enquiry, it prove not more oily, flabby and fat, than *Mutton*: If so, then the Assertion is false, that it is more digestable than *Mutton*. Q. E. D.

If, Secondly, the foresaid Proof be just, then *Trituration* is of less Effect when it is exercised upon smooth oily Bodies, than when upon rougher fibrous Bodies.

But, Thirdly, *Urinous Salts*, or such like, are necessary to <sup>† Prick or</sup> *stimulate* the Coats of the Stomach, that so by a Derivation of Blood into the *Muscles*, they may act forcibly on the Meat in the Cavity of the Stomach; wherefore more of these being in *grown* or *adult* Meat, than in *Young*; these effect this best, and are consequently most beneficial. But that this is true, appears from the Consideration of keeping Meat after it is killed, roasting or boiling.

boiling it till tender, &c. for, by the former, the *Salts* have time to unlock themselves, and meeting with the *Nitre* of the external *Air*, do put the *Flesh* into a Degree of *Solution*, even before it is drest. And what appears tender to the *Teeth*, which are the *Hammers* to \* *comminate* it for the <sup>\* To break</sup> *Stomach*, will hardly contract a *Hardness* when 'tis gotten thither. Thus we either † *sublimate*, as it were, the <sup>† Refine it.</sup> *Salts* in the *Blood* of *Venison* and *Game*, or we keep them so long, till by the *Laws of Motion*, they exert themselves, and render it tender and digestible for us; but the Want of these *Salts*, as the *Doctor* confesses, in young *Meat*, makes that it is not to be look'd for there; and therefore young *Meat* proportionably less digestible. *Q. E. D.*

If I were not more serious, than will admit of Banter, I would quote the following Lines, to see if any Body can, after having read them, find any Reason for the *Doctor* to give Advice about Eating. *Pag. 20.*  
*'Tis true, the great Distinction of the Fit-*  
*nels*

ness or Unfitness of the several sorts of Animals and Vegetables for Human Food, depends upon their original Make, Frame and Nature (and that can be found out only by Experience) as also upon the special Taste, Complexion, Temperament and Habits of the Person that feeds on them. Which is as much as to say, in my poor Opinion, " Tho' to fill up the Measure of my Harangue, " I must talk of Digestion; yet, notwithstanding my Directions, every " Man must suit his Food to his own " Constitution, and Palate.

I will not puzzle my Reader with much *Mathematicks*, but I believe that the Points of *Contact* are equal in all Plane Surfaces, *cæteris paribus*; and that if a Square Surface of an hundred Foot, be laid upon one of equal Dimension, that these shall touch, for Argument's sake, in an hundred thousand Parts, two Surfaces of half the Dimension equally apply'd to each other, shall touch in equal number

\* *Or close Sticking arising from Bounding.* is equal. But Bodies of *Animals* are com-

composed most of *Globular Parts*; and two  $\dagger$  *Spheres* can touch only in one  $\dagger$  *Globes*. Point; but this by the by.

Pag. 22. The Doctor says, *Asparagus and Strawberries are more easily digested than Pears, Apples, Peaches, and Nectarines, because they have less of the Solar Fire in them; their Parts are united by a weaker Heat, and that is with less Velocity, and abound less in, nay scarce have any fixed Salts.*

This whole Paragraph is wrong: Because, First, was it true that *Asparagus, &c.* have less *Solar Heat*, less *Velocity*, in the joining of their Parts, &c. then it will follow, that they are in a less Tendency to, or Degree of Digestion, upon the Principles of Digestion lately laid down.

Now as for their having no fixed *Salts*, this is impossible, as may be perceiv'd by the Scent of *Urine* after eating them, and reasonably conjectur'd from the plentiful Quantity of Dung laid on the Beds in which they are raised; for Dung partakes of the same *Sulphur* and *Urinous Salts* that *Animals*

males do; and the whole of the Nourishment of these Plants, is from Beds more or less impregnated with this Dung. Nay, I know of my own Experience, that the Smell of the Urine decreases in Proportion to the less or greater Degree of the Hot-Bed the Plant has been raised by.

Besides, Solar Heat they have, perhaps, in as great Proportion as *Apricocks* and *Nectarines*, considering the Glasses to augment the Ray of Heat.

Again, The Digestibleness of any thing depends upon its *Maturity*. Now let a *Nectarine* be ripe, and it dissolves in the Mouth without *Mastication* or chewing. The *Strawberry* can do no more. So then, the Debate will turn

\* *Consistency.* upon \* *Latex* or † *Glutinousness* of each † *Stickiness*. Liquor respectively. Well, and then the most *rariſy'd* Liquor has the least † *The least Stickiness.* † *Cohesion*; so then let your *Nectarine* have most Sun, and most Sun shall make it most digestible.

Pag. 24. Fish and Sea Animals, harder to digest than Land Animals.

It is pretty sitting and thinking all one's own Way; but 'tis hard to make Mankind believe all the Fictions of Positivity and lordly Imagination. I am sure, with as much Reason as there is in this Assertion, the Doctor might have recommended Mountains for Mushromes. What is more notorious, than that *Fish-Towns* are remarkably healthy and strong; the Women fruitful, and the Men vigorous: Nay, I can, of my own Knowledge and Experience, affirm, that when the Inland-Towns of *Yorkshire* labour'd under the Fate of the *Intermittent*, yet still if any were secure, they were the People in *Runswick*, *Staiths*, and such like poor *Fish-Towns*. Among which, tho' I have been particularly conversant, yet I never observ'd any thing of the *Scurvy*, unless in some Families, who not able to purchase any fresh Meat, and not caring never to taste *Flesh*, in the cheap Season for *Beef*, buy a Quantity, and hang it, i. e. *Saltpetre* it,

and dry it, and so broil or fry it with  
Potatoes.

I question much, if *Sturgeon* be not as digestible as any Fish whatever, especially pickled; but I will not insist on that; but I will, that *Turbit*, *Brat*, *Plaise*, and such like, are more digestible than *Trout* or *Carp*, &c. For by Experience I have learnt it; being in a Family where they soured some *Turbit* in the Manner of *Mackrel*, I saw it turn to perfect Water, by lying in the Pickle a Day or two longer than usual; perhaps the whole Time, was not five Days.

Now *Trout*, &c. will last Weeks in Pickle. Further, by a little over Heat, I have seen *Turbit* boil'd to a very thin Gelly. How these Circumstances are reconcileable with Indigestibleness, I leave to my Reader's Determination. Again, to keep *Turbit* firm, we are fain to salt the Liquor 'tis boil'd in, and the Fish itself, if it be to be kept all Night, so soon is it to be divided, that the

Nitre

*Nitre* of the Air will do it, without other help.

As for *Nuts* being not easily digested, 'tis owing to their *smooth* and very close *Contexture*, and their want of *Salts* to stimulate the Stomach, I mean by *Nuts*, *Hazel* and *Walnuts*: But take bitter *Almonds* and *Apricock-stones*, and then judge whether the Allegation be true, in part, or in whole.

Pag. 25 & 26. Vegetables and Animals, *all things else being alike*, whose Substance is White, &c. are lighter to digest than those whose Substance is redder, &c. To prove this; the Doctor pitches upon *Potatoes* against *Carrots*. But I judge him mistaken; for *Carrots* are light and opening, *Potatoes* are clogging and heavy, insomuch that I have found all People who have eat plentifully of *Potatoes*, complain of a Load at their Stomachs, and Sleepiness, the constant Attendant of a loaded Stomach; they are *mealy*

and *smooth*, they swell with Liquor, and require a great Quantity of Butter, which is oily, and contributes to their Smoothness, to enable the Person to eat them. But to proceed.

Pag. 29. Abstinence and proper Evacuations, due Labour and Exercise, will always recover a decayed Appetite, so long as there is any Strength and Fund of Nature to go upon.

Here is another too great Freedom taken with our Understandings; for we know the Causes of Loss of Appetite are very numerous: As,

\* Thick-necked.

1. Indigestion.
2. \* Vicidies in the Stomach.
3. A Want or Overflowing of the Gall
4. A Relaxation of the Stomach, by any long Illness.
5. A Depravity in the Juices, so as not to call (by stimulating the Nerves of the Stomach) upon us to eat.
6. Drinking; with innumerable other things, amongst which, the chief, is a wrong Air.

Now

Now I must ask, whether Exercise does any more than make a larger Expence of the Animal Spirits, and consequently a larger demand for supply; and whether it does not stir the Blood, and quicken the Circulation? I know 'tis granted. Then consider what it is to fill an undigesting Stomach; what Detriment must arise from forcing Blood into Vessels, already fill'd, and ramm'd with *Viscidities*: But suppose it wash them away, and carry them along with it; consider the Danger of carrying *viscid* Humours into narrow Vessels; consider the Hazard of their falling upon the Bowels; choaking up the Orifices of the \* *Lacteals*, the \* <sup>or Milky</sup> *Vessels*. *Canals* to Nourishment; and lastly, laying such a *Slime* on the Coats of the *Intestines*, as shall prevent the Gall from *stimulating* them, and by that Means, † *protruding* the Excrement; † <sup>Pushing</sup> *forward*. and then the Consequence of retaining it; such as the *Jaundice*, *Laziness*, *Scurvy*, and a thousand Maladies beside.

<sup>\* A turn-</sup> side. Next, let us suppose an <sup>\* A-</sup>  
<sup>ing away</sup>  
<sup>from, an a-</sup> trophe, from an overflowing of the  
<sup>version to</sup>  
<sup>Victuals.</sup> Gall ; Exercise here must be the worst  
 thing in the World, because the Gall

<sup>† Juice se-</sup>  
<sup>perated</sup>  
<sup>from the o-</sup> is a <sup>†</sup> Secretion, which, according to  
<sup>ther Blood.</sup> the Laws of <sup>†</sup> Attraction, requires a  
<sup>‡ The</sup>  
<sup>Laws by</sup>  
<sup>which one</sup>  
<sup>Body</sup>  
<sup>draws a-</sup> long time to attract its Particles. Na-  
<sup>nother to it.</sup>ture, for this Reason, has wisely or-  
 dered the Vessels so, that when this  
 Secretion is to be made, the Rapidity of

<sup>\*\* of ma-</sup> the Blood should be checked ; for this  
<sup>nifold</sup>  
<sup>Glands.</sup> End ; the Spleen, a very <sup>\*\*</sup> Complex  
 Gland, receives the Blood, and by the  
 many Turns and Windings in it, re-  
 tards its Passage into the *Vena Porta* ;  
 which, that it might not push on the  
 Blood too fast, is made less *Elastick*, or  
 Springy, than an *Artery*. So that the  
 Blood comes slowly into the *Liver*, to  
 give time to the Gall to collect itself ;  
 its Particles requiring, according to the  
 Laws of *Attraction*, as Dr. *Keil* has  
 shown, more time to attract each o-  
 ther in ; therefore Exercise must precip-  
 itate the Blood, and consequently  
 contribute to the frustrating this De-  
 sign

sign of Nature. I might add as much on every Particular under this Head, but no one but will be able to see the Reasons himself.

Therefore, with relation to Exercise, let me inform the Reader, that no one thing is better to prevent the loss of Appetite, no Medicine more dangerous, if used injudiciously, for the restoring it when lost.

If all things else be considered, I question whether the warm Countries do not require more Supplies, and larger ones, than the People of the *North*. For,

1. By *Perspiration*, they lose more than the *Northern People* do.

2. They lose more by Stool, being generally loose of Body.

3. They *Urine* more, because their Fruits, their Liquors, and their drinking Brandy, are all forcing that Way.

But as to their long Life, who live so *abstemiously*, the Scarcity of the Instances

stances, and the Remoteness both of Time and Place, make me look upon such Stories, as only fit for Wanley's *Wonders of the Little World*; or, Clarke's *Examples*; or to be a pleasing Tale to an old Man that is afraid to die, and so is glad to hear of any one that has liv'd beyond his own Period of Age.

For I could name two or three, if not half a Dozen *Two-Bottle-Fox-hunters*, of 100 one, 80 another, &c. And all the World knows, *Yates* died of Drinking at 96. But all would take me to be in the Wrong, if as a Method for long Life, I recommended Drinking to any.

The Purity of the *Northern Air*, the Doctor I hope knows, consists in a great Quantity of *Nitre*, as he himself says, pag. 9. speaking of the Winds: “ *In Winter, they bring along with them, all the Nitre of the Northern and Scythian Snows, &c.* And yet though, pag. 31. he speaks favourably of the keen Appetite, they

they create, yet he elsewhere warns his Patient against so good a Remedy.

Pag. 32. He brings an Instance of long Life, in part effected by *old Cheese*: but sure he don't recommend it for being light of Digestion; for if old *Parr* found it so, there are no old *Parr*'s left, I am afraid.

Pag. 33. He produces an Instance of long Life in the *North*, out of *Lister*, supposed to proceed from the *Coarseness* of the *Food*. Now, the Question is, whether *coarse Food* be soon digested; if not, as I know the *Northern Food* is not, then it seems strange to be afraid of *Turbit*, and recommend *dry'd Scate*, which is one great Part of the *Northern Food*; together with *Salt Fish*, *Potatoes*, and hard *Eggs*.

Pag. 35. *Abstinence*, the Doctor says, in many *Chronical Cases*, is as good as *Physick*. Well then, say an old *Rheumatism*, an old *Pthisick*, an

old *Scurvy, Aches and Pains*, an old *Head-ach*, &c. And I am afraid we should starve the *Patient* before we could the *Distemper*; whereas I would recommend some gentle *Physick*, such as a Physician should think proper, and bring my *Abstinence* on with my Recovery of Health; for *Abstinence* in an *emaciated weak Body*, whose Pain and Uneasiness expend his *Spirits*, I look upon to be as advisable, as *Dancing to a broken Leg*.

*Pag. 36.* The Doctor recommends *Scotch Pills*, and 37, his own Preparation of *Rhubarb*.

Before I speak to these *Medicines*, let me just warn the Reader, how afraid the Doctor is of taking a *Dram*, (not that I recommend it) because 'tis *lighting the Candle at both Ends*, and destroys the radical *Moisture* of the *Body*.

1. Then the *Scotch Pills* are a *Quack Medicine*, good for nothing but

but very *cold pblegmatick* Constitutions, and hard Drinkers, because very hot.

2. His *Purging Tincture* is the same; *Salt of Wormwood* is hot, *Orange Peel* hotter, hotter still *Nutmegs*, and *Cochineal* is esteem'd so; but *Arrack* certainly must be allowed a very warm *Spirit*. To this warm *Dram* of a *Purge*, the Stomach must be used once a Week, once a Month at least. Now observe, this *Purge* is order'd, upon my Lord *Verulam's* \* *Aphorism*, promiscuously to every Body, and to every Body at large without Distinction made for Circumstances: I believe he takes it for granted we are all drunk; but we take it for granted again, he's more than once mistaken.

\* *A Conclusion brought from Reason or Experience.*

Besides, as to *Purging* often, I cannot see why, if a Man lives temperately, or as we ordinarily call so, and finds no want of Health or Deficiency in his Constitution: I say, I cannot see why he might

not as well break his Leg once a Quarter to keep him to a careful Way of Walking, as purge once a Week, with a *Brandy Purge*, to keep him to a cool *Regimen* afterwards.

But farther, why must a Man force Nature, and beget a Habit he may be free from, and that at Uncertainties, whether that Custom shall not be *Prejudicial*?

I need not enlarge upon the Dangers, that frequent Purges produce; but they prevent the natural Course of Nature, and turn her into new Channels.

Pag. 40. We find Fat condemned: let us take a View of the Inconveniencies arising from it. Those the Doctor brings are summ'd up in one, its being hard of Digestion; for Argument's sake, I will allow it, but then let's view the Conveniencies.

1. To most Meat we eat some Sauce ; the Fat sheaths the Salts, and prevents the Irritation they would give the Stomach.

2. The Stomach must be lined with a \* *Mucus*, otherwise our Meat \* *A slimy Juice.* would pain us both in its Descent and in the Stomach exceedingly.

3. The Crudities of the Stomach would, together with the Nature of Drink, precipitate Digestion.

4. The Juice of the Lean of Meat is not much better than Water, and would not furnish an Oiliness, such as the *Chyle* consists of, whereas the Fat of Meat does ; and 'tis wrong to suppose, it suffers one Digestion, and the rest of the Victuals another ; or rather, that it suffers any, for the *Saliva* and the Season of the *Food*, by the *trituring* Help of the Stomach, mix this Oiliness and more liquid Juices, as well, or better, than Salt does help Oil and *Vinegar* to incorporate.

Farther, if we look upon *Blood* in a *Microscope*, we see it a Liquor com-

*\* Oily.*

composed of innumerable others ; among which are several *\* unctuous* ones, particularly, all the *Mucuses* or *Slimes* that line the *Membranes*, to defend them from the Sharpnesses of other Liquors, and the Gall. Now, unless a Supply of this be taken in, the old Store must necessarily be exhausted ; and then for *Abstinence* and *Exercise* to fetch it again, is as much as to say, wear your Coach-Wheels dry, and then drive a Journey to keep them from firing.

*'Tis always observable, that those who live much on Fish are infected with the Scurvy, Pag. 44.* And this I have given the Reason of before ; so shall only add, that then they had as good go on to eat Beef and Pudding, for they can but have the Scurvy both Ways.

*And every Body finds himself more thirsty and heavy than usual after a full Meal of Fish. ibid.*

Here the Case is stated unfairly ; for unless the Doctor declare the

Man-

Manner of the Dressing, 'tis impossible to judge.

1. If the *Fish* be fresh, and dress'd with plain Butter, it is a *Paradox*, that fresh Things alone should make a Man thirsty.

2. If it be dress'd with *Anchovy* and *Claret*, and *Gravy* and *Pepper*, and *Spice*, &c. then the Doctor should have said, 'tis a wonderful Thing, that tho' the *Fish* be fresh, yet Salt *Anchovies*, hot *Claret*, warm *Pepper* and *Spice* should make a Man a-dry.

3. All these Incentives to Eating being put together, is it a Wonder a Man's Stomach may be *irritated*, and he mistake that Provocation, for a real Hunger, and so over-eat himself? But does this relate to *Fish*, abstractedly consider'd as a Food? or can a wrong Method of using a Thing, be the Fault of the Thing itself, or the User?

*For I have known constant good Effects from leaving off suddenly great Quant-*

40 *Remarks on Dr. Cheyne's Quantities of Wine and Flesh Meats too.* Pag. 46.

If this be true, as, in good Manners, I will not doubt it, it is the strangest Truth I ever heard, even from the *Bath*, that Place of Wonders. For,

1. It contradicts an *Aphorism* of *Hippocrates*, who says even in an acute Distemper, you must not too suddenly alter the Patient's Way of Life. But as Judge *Holt* said concerning Sir *Edward Coke*, when a Precedent was quoted of his, Sir *Edward was but a Judge, and so am I*; Pray let me make Precedents too; so let Dr. *Cheyne* make *Aphorisms*.

But Secondly, before we swallow 'em, let us consider;

1. That all Growth and Increase in *Animals* is made by distending little *Vesiculæ*, or *Bladders*, of which the *Membranes* consist. Now, if these have been once distended, the letting them fall

fall flabby of a sudden, must be prejudicial, because these *Bladders* will fall in and make Obstructions, being emptied sufficiently enough for that, before all the little *capillary* Vessels, that compose them, can empty; and therefore this obstructed Matter must do harm, as all obstructed Matter does. The Truth of this Argument will appear, if you consider what *Keil* says of the Time of the Circulation of the Blood.

2. A Man used to <sup>\*</sup>Plenitude, <sup>\*Fullness.</sup> must necessarily have kept the Vessels of the Head, full and stretched; upon them depend the *Secretions* of the *Spirits*, which cannot be pushed forward briskly for the Supply of the Body, unless the Spring of the <sup>†</sup>protruding Vessel be strong; <sup>‡</sup> <sup>Pushing</sup> <sub>forward.</sub> but that having acted long upon such a *Tension*, cannot be emptied suddenly and retain its due Degree of *Elasticity*; therefore the Animal Spirits must move slow, and the Consequences of that are *Dropfies*,

*Jaundice, &c.* which if Dr. Cheyne's Patients escaped, they had good Luck.

With a vast deal of Justice the Doctor (Pag. 56.) decries the frequent Use of *Drams*: and as for *Punch*, if it be taken in Excess, or foolishly over-soured, it is dangerous: But in general, the Liquor is not to be condemn'd; and it is far easier to write *common Place Rant*, than *Reason*. A Man may fire the *Tower* Guns at another to prevent hearing him, but that is no Confutation of his Argument. Thus the Doctor may blow up all the Caverns and Cavities, and flake the Lime of all *Somersetshire* in a *Punch-Bowl*, if he will; but I will reason upon it.

1. Then, there is *Brandy*, *Arrack*, or *Rum*, for the Spirit.

2. The *Acid*.

3. The *Sugar*.

4. *Water*.

1. Then, *Brandy*, *Arrack* and *Rum*, are hot, 'tis true; but suppose the *Punch*

Punch made with two Pints of Water, to one of Brandy &c. then if three Persons be at the drinking of this Bowl, there can fall to each Man's Share no more than a Quarter, and the Third of a Quarter of the Spirit; and what Harm can that do more than the Doctor's Gunpowder Purge? The same Proportion I hold for the Quart; and I dare say a Pint of Punch, thus made, does not exceed the Strength of a Pint of Wine, which is the Doctor's own Allowance, and that cooled and diluted too: For, it is not to say Punch is bad, because a Gallon of it is so; but speaking Medicinally, a Man must say what the Thing is *simply*, and used without Excess.

2. Of \* Acid. To three Pints of <sup>Sour</sup> Punch, I will reckon a Sixth, a Fifth at most. Now this can only serve to cool; and divided amongst three Men, cannot amount to more than the Value of an Orange, which can be no Excess in Sour; especially

44 *Remarks on Dr. Cheyne's  
to our Constitutions, who want  
something Attenuating.*

But here I must say something in Defence of *Oranges*, particularly of *Seville Oranges*; I have a great Opinion of them; I have seen them beneficial to many People, and that goes with me against all Speculation: I will subjoin what *Horstius* says of them. “ *Mala aurea, seu poma aurantia, sapore differunt, dum alia sunt dulcia, quæ succum modice calefacentem possident, alia sunt acida, quæ refrigerant, penetrant, putredini resistunt, & sitim in Calidis Constitutionibus optime sedant, scorbuticis summe profunt, adeo ut hinc immunes sint ad ipsam Norwegiam.*” “ *Golden Apples, or Oranges, differ in Taste; some are sweet, and their Juice gently warming; others are sour, and they are cooling, penetrating, and good against Corruption: They are the best Quenchers of Drought in hot Constitutions, and exceedingly good in the Scurvy, &c.*”

This

This is a true Account, and the Reason plain.

1. They cool, because attenuating and opening Obstructions ; by thinning the viscid Humour, they make it circulate, and consequently take off the Fever, as they take off the Obstruction.

2. They penetrate, because all *Acids* are pointed and sharp ; and therefore their little Wedges can insinuate into, and divide tough *Phlegm*.

3. They are good against *Putrefaction*, because they deterge, and cleanse. For these Reasons, they are good to quench Thirst, which is a Degree of Obstruction in the *Glands* of the Throat ; and for the *Scurvy*, because they arm the Blood with Instruments to break its own *Moleculæ*, which before were detained in the external *Glands*, and there form'd the *Spots* and *Ulcers*, which denote as well a *Stagnation* of the Blood, as the *Scurvy*, which is but the Name for this sort of Stagnation.

3. 4. I shall say no more to Sugar and Water, than that they are good in their Place and Quantity.

From what has been said, *Punch* may rather appear, if used with Moderation, useful than otherwise, since the *Brandy* is not enough to be bad, the *Orange* good and wholesome, the *Sugar* and *Water* help to its *Salubrity*.

It's a great Mistake, to lay the whole Charge of *Cholicks* and *Dry Belly-achs* upon *Punch*; since in those warm Countries there are so many other Fruits of a worse and more watry Kind. But not to insist on them as the Cause of these *Cholicks*; if History be true, the *North-East Wind* brings them. Thus I have been informed by Dr. *Cock* of *Virginia*, Dr. *Chapman* of *Nevis*, and others; and indeed the Reason is very plain.

In these hot Countries *Perspiration* runs high; upon the coming of a sudden *Northern Blast*, it is check'd and thrown in upon the Bowels,

Bowels, which are by this means inflam'd; and I have seen the same happen in *England*, and the *Physician*, by a *Fomentation*, which solicited the *Perspiration* outward, again recover'd the Patient: And, in my Opinion, the true Reason why the *Bath Water* cures the *Cholick*, is from its thinning the *Juices*.

We come now to *Malt Liquors*, and here we find *Yorkshire* and *Nottingham Ale* arraigned, *Pag. 60.* but it is upon an Indictment of the Doctor's drawing up, in which the following Particulars are alledged.

1. Its *Glutinousness*.
2. *Windiness*.

1. As to its *Glutinousness*, with respect to the Inhabitants of *Yorkshire*, it must for that very Reason be wholesome; for as they breathe a keen *nitrous Air*, it is fitting the Stomach should be defended, and the Particles of *Nitre* sheath'd; which

which are most commodiously done by this *balmy Juice*.

Then it is *loosening*, which is exceedingly beneficial to them in their cold Country, where the Severity of the *Climate* would otherwise make them too *costive*.

Again, it is more *mollifying* and *suppling* than *vinoſe Liquors*, which render the *Fibres crisp and rigid*, and would entirely stop *Perspiration*. I could enumerate more *Uses*, but I am not to be tedious: Therefore,

2. With respect to People of other Countries, I know no Harm a *Glaſs* or two at Dinner can do them, but rather Good, especially after *Fiſh*; for this is known by Experience, that some *Fiſh* will grow hard in *Wine*, which will dissolve in *Ale*; and I have seen the Experiment made. If therefore any fears to drink a *Glaſs* of *Ale* new, he may consider, that *Age* makes a *Wine* of it. See the *Greek Epigram*, and Dr. *Fuller*, who recommends

*Ale*

*Ale* grown *Winy*, as the most agreeable Liquor to our Constitutions.

But here arises a Consideration worth Notice, which is, whether *Ale* was prejudicial before the Use of *Wine*, or whether the *Tartar* of *Wine* mixing with it, does not make it so ; and in short, several other Reasons, which Persons of Judgment will discern ; for 'tis wrong to condemn any thing in General : For I don't say *Ale* is good for every old gouty *Sire* ; but perhaps, if he had used more *Exercise*, and drank less *Wine*, *Ale* would have stood fairer for his Favour.

Pag. 61. Of *Tea*. It most certainly is a good *Bitter* ; and for ought I know, not too much <sup>\* Thinned with Liquor.</sup> diluted, a better Medicine than *stronger* † *Aromaticks* : But I wonder the Doctor recommends *Milk* with it ; which, if it be drank for the Sake of the *Bitter*, destroys its *Vertue*, and is as a Sheath to a *Sword*, the *Roughness* of the *Bitter* being

being taken off by the Oiliness of the Milk: But if it must be drank, and the Bitter affect the Stomach too much, then Milk is a good Preventer of Mischief.

Warm Water good for Digestion, Pag. 63. I suppose the Doctor has taken this Notion up from the Effect of Bath Water; but then he should have said so, for other Water warmed can only relax the Stomach, or make People Vomit: If its Good be in the latter, as I am sure it is not in the former Effect, then \* *Ippecacuana* and *Crocus Metalorum*, and all that Tribe, come in for a Share of Praise. But Bath Water may help Digestion, because the Sulphur in it, together with the Steel, is very attenuating, and will help the Work forward.

The Doctor recommends drinking of Tea Blood-warm, Pag. 64. I appeal to the Ladies for what Taste it has then; and if a Bitter hath lost its Taste, it is no longer useful; especially too, if as Doctor

\* Medicine  
used for  
Vomits.

Cheyne

Cheyne advises, you make your Tea too weak at first.

Tobacco is not in Use *among the Best*, Pag. 65. I shall not dispute this Point; but if it is not, I dare say it was once, unless Dr. Cheyne mean the *Beaus*; and then he and I differ, and widely; for tho' they may be the best Patients, yet they are, I dare say, the worst Men.

The next Point about Tobacco, is, his Advice to spit with it: I believe no Man, but may find in his Acquaintance, Instances contradictory to this general Rule. For my own Part, I know two Reverend Ministers, who both are healthy Men, and yet were never so till they smoak'd and swallow'd all their Spittle: The Reason is plain.

Phlegmatick Constitutions want \* Diluents and + De-obstruents: The \*Diluents, + That re-  
Nature of Tobacco is warm and at- move Ob-  
tenuating; if therefore the Spittle be structions, &  
swallowed, a good Quantity of its Oil is conveyed into the Stomach; where, by its attenuating Faculty, it

divides the thick Phlegm, and by  
\* *Opening*, a particular \* aperient Quality, when  
it has carry'd it out of the Stomach,  
shews it the Way out of the Inte-  
stines next; so that it is in Effect, a  
Cordial, an Attenuator, and a gentle  
Purge; and may, for any thing I  
know, be of more Use than Rhubarb  
and Arrack, tho' not so Polite.

I now come to consider the  
Doctor's Substitute for Citron Water;  
which is as follows:

R. " Take of simple Chamomile  
" Flower Water, six Ounces; Com-  
" pound Gentian, and Wormwood Wa-  
" ters, each an Ounce and a Half;  
" Compound Spirit of Lavender,  
" Sal Volatile, Tincture of Castor, and  
" Gum Ammoniack dissolved in some  
" simple Water, each two Drams;  
" Tincture of Snake-weed, and Tin-  
" cture of the Species Diambræ, each  
" a Dram; the Chymical Oils of La-  
" vender, Juniper, and Nutmeg, each  
" ten Drops, mixed with a Bit  
" of

“ of the Yolk of an Egg, to make  
“ the whole uniform ; *Affafatida*  
“ and *Camphire* in a Rag, each half  
“ a Dram : But these may be left  
“ out by those to whom they are  
“ disagreeable.

Here, tho' I am as great an Enemy to hot Liquors as the Doctor, yet I cannot but think his *Dram*, out of the Frying-pan into the Fire : let us consider the several Ingredients apart.

1. All *Aromaticks* are exceeding hot.
2. Spirit of *Wine*, in which, or in *Wine*, Compound Waters are made, is hot.
3. *Tinctures* are all drawn in *Spirits*.
4. *Chymical Oils* are hotter than any Thing yet mentioned : So that one would think he had studied a Contradiction to his whole Chapter in this *Recipe*, which might be a good *Cordial* for the *Czar* ; but they

they of our People, who must for Faintings drink *Drams*, let them e'en drink *L'eau de Barbade*, and they will find less Inconveniency in it, than from this Fire-work of the Doctor's.

So that to epitomize this Chapter, it is to say,

Be temperate, and eat what I bid ye : Drink no *Drams* but what I prescribe, and those shall be hot enough to make ye cold for ever,





## Of Sleep and Watching.

FEW People want to be persuaded, that *Sleep* is needful to repair our Bodies after the Ex- pences of the Day: It was needless therefore for the Doctor to harangue on this Head. But I pre- sume it will be thought, if not an absurd, yet a deficient Account of the Restlessness of our *Sleep*, when we do not labour under any acute Disease, to affirm, that it proceeds from a full *Stomach*, fill'd either with *Food* or *Crudities*, or from Guts fill'd with *Choler*, *Wind*, or superflu- ous \* *Chyle*. Whereas I am per- suaded, more a great deal with re- spect to uneasy sleepless Nights, is owing to an Irregularity in *Perspi-*

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\* It is the milky Juice squeezed out of Food; and the Lac- teals are called milky Vessels, because they are White, or Milk-coloured, when they contain this Juice, which is the Nourishment of the Body.

ration. In short, all want of Sleep proceeds from a too great Quantity of Blood in the Brain, or its too quick Motion thro it; for this Reason, mad Folks and People in Fevers are wakeful; but all People are warmer in Bed than up, as being more cover'd from the outward Air; therefore unless the Pores of the Body be free, pliable and open, and the fleshy Part always hard or crisp, the additional Warmth of a Bed, rather raises a Fever than otherwise; and the same may be said of the sudden Changes of the Air, that happen in the Night: Wherefore Persons ought to regard the Night even in the Day time, and by not exposing themselves to too great a Degree of Cold, make the Business of the Night too fatiguing: For to keep up a due State of Health, a certain Proportion of Matter must be breathed out at the Pores, which meeting with any Resistance, will create a Mutiny in its Prison, and summon many Diseases

eases to its Aid; but by none revenges itself more than by Want of Sleep; where, I wonder, the Doctor has omitted this Caution.

I am surprized to see what he says concerning *Hypochondriacal People*, alledging, that Eating and Drinking occasion their restless Nights. If my Reader will look into the *English Edition of Santorius*, written by Dr. *Quincy*, and read his Notes; as also in Dr. *Keil's*, printed at the End of the *last Edition* of the other, he will readily find, that Grief, whether upon good or bad Grounds, or intense Thinking or Studying, check *Perspiration*: If so, and Dr. *Cheyne* has it himself, that most Diseases depend on the Disorders made in *Perspiration*; most certainly it ought to be regarded in the first Place.

A loaded Stomach cannot produce that *Weariness* and *Hag-riding*, which People complain of, *Pag. 79.* for the Weariness is a Load for want of *Perspiration*, and an Ob-

struction of the *Circulation*, by reason of the Blood's too great Siziness when it is not clear'd of the *Perspirabile*, or Matter that should be thrown out at the *Pores*. *Hag-riding* is a too great Distent of the *intercostal* Muscles, and those of the Breast, which are great Assistants in helping the Lungs to play. Now these swelling, and taking up too great a Part of the Hollow of the Breast, force the Lungs into too narrow a Compass; the Air, by means of its Spring, pushes against the swelling Muscles, and that seems like a Weight outwardly compressing the Lungs, and creates Shortness of Breath, which, without much Philosophy, any one is sensible, creates Weariness, and Weariness a Sorenness, not unlike being beaten; so that these Symptoms are accounted for, this Way, more rationally, than from a full Stomach, which can only act thus:

When the Stomach is full of indigested Meat, it lies heavy upon the

the descending Branch of the *Aorta*, or great *Artery*, which rises out of the Heart, in the Middle, and then sends one Branch to feed the upper Part of the Body, and another downward to supply the lower Parts. Now, a Weight upon this descending Branch, must keep the Head full; and, as I said before, that will prevent Sleep, unless the Quality of what has been eaten be sleepy. Hence may follow the *Head ach*, and some such Disorders, together with Flegm and Sickness; but not the *Vapours*, and such like Distempers.

Pag. 84. *Those who live temperately, will necessarily sleep but little:* I have always observed the contrary: Others lie longest, but sleep least.

*Ib.* Eight Hours enough for any Person not under an Acute or Chronical Distemper. I dare be bold to say, there is no determining what Time is sufficient; for I will put the Case thus: A certain Quantity must go off from the Body in twenty-four

Hours, the eight Hours a-Bed must help off their Share, but the Nature of those Hours differ, therefore they can't always act equally, but they must have an Effect proportion'd to their Nature; therefore eight Hours may be for some Bodies, and sometimes too much, and *e contra*; unless Heat and Cold, moist and dry Air, were at our Command.

*Pag. 78.* I cannot forbear shewing how much the Doctor agrees in every Thing he says, with the *Schola Salernitana*. 1st. *Night*, the proper Time for Sleep: I leave out the Doctor's Dress of Flourishes. *Schola Salernitan.* *Tempus itaque somni Convenientissimum est Vespertinum, aut Nocturnum.* The properest Time for Sleep, is either the Evening or the Night.

*Pag. 78.* Let the Valetudinarian make no Suppers, take due Time for Watching after them; that is in plain English, sit up a while after. Here the

the Doctor has the old Proverb for his great Discovery ; *After Dinner sit a while, after Supper walk a Mile.*

Schol. Salern. “ *Semper cavendum ne statim a cœna ineatur somnus ;* ” “ *Always take care not to go to sleep soon after Supper.* ” If the reader will compare the Doctor’s Articles with that of the Schol. Salern. they may see the Doctor has Authority of his Side ; though in his Preface he disdains to be beholden to any Thing but his own Experience.

I must add one Instance more ; “ *Sleep but eight Hours.* ” Schol. Salern. For Galen says, “ *Duratio autem somni ex alimentorum perfecta concoctione æstimanda est, ita quidem, ut septem horarum spatio non sit minor, neque octo vel ad summum novem excedat.* ” “ *The Time of Sleeping must be measured from the due Concoction of the Meat ; but so, as that it may by no means be less than Seven, never above Eight, or at the very most, Nine Hours.* ”

I love dearly to see great Men agree ; but then I would have them know why. Now *Galen* prescribed this Rule in an hot Country, Dr. *Cheyne* insists upon it in a cold Country : But if there be no Difference between Hot and Cold, then his Gentleman may build his House in one Place as well as another.



Of

வாய்மொழி வினாக்கள் விடைகள்

## Of Exercise and Quiet.

**N**ecessity obliges me to be shorter with the Doctor than I have Inclination to be ; therefore in general, a Man may make a Book of *Butterflies*, but there is no Occasion for it : All that can be said of *Exercise*, is, that it must be in Proportion to the Strength, and adapted to the Part designed more immediately to receive Benefit by it ; so that an Harangue of this Sort, becomes the Rant of *Pindar* more than the Sedateness of a Doctor. I will just observe two or three Things, and dismiss this Point.

Pag. 94. *Riding is certainly the least expensive of Spirits.* In this, I believe, the Doctor's in the Right ; but when he comes to enumerate its

its Usefulness, and the Reasons of it, he overlooks one of the main, *viz.* that the Person is lifted above the more heavy Steams that clog the lower Air.

Pag. 97. *To Asthmatick and those of weak Lungs, I should recommend Talking much, and loud.* I add farther, I should recommend being in a Fog, and a long time: *To tender Eyes, I earnestly recommend Reading in the Sun-shine: To a weak Stomach, Gorging; and the Noise of a Drum, to a Man that wants Sleep.*

I beg leave to shew the false Reasoning in the Doctor's Notion, which seems to take its Rise from the old Story of *Milo*; who by constant Exercise, grew strong even to a Miracle. See *Ovid's Metam.* It's true therefore, that a Body in Health, by deriving Blood into its *Muscles*, distends them; that if by the *Stomach* he can take in Nourishment enough, he then supplies these distended *Bladders* of the *Muscles*; and it

it is true, that the Strength of the Body depends upon the Strength and Size of the *Muscles*; so that a Man every way sound and healthy, may by this means increase his Stomach, and so his Strength.

But when there is a Deficiency in any Part, unless that be removed and the Part healed, to derive Humours to it, is to furnish Fuel to the Fire. For Example, in the very Case of the *Asthma*, loud Talking will appear a useless and dangerous Practice. To prove this, let's consider,

1. What the *Asthma* is.
2. Its Causes.

1. The *Asthma* is a Shortness of Breath proceeding from many Causes, which are;

1. Either the *Stuffedness* of the little *Bladders* which compose the *Lungs*.
2. A too narrow *Chest*.

3. A Deficiency in the *Wind-Pipe.*

4. A Want of *Perspiration.*

5. Any Swelling, either of the *Lungs* or the *Midriff*, or other *Intestines*, by which they may be streighten'd for Room to play.

6. Too great a Quantity of *Blood.*

7. A Deficiency in the *Muscles* to

\* *Lift up.* \* elevate the *Ribs*, and give Room to the *Lungs* to swell and take in *Air.*

8. Any *Inflammation* or *Absess* found there after a *Pleurify.*

9. *Streams* that make the *Air* too *weak* and too little *springy.*

I could enumerate several other Causes, but I refer my Reader to the Treatises that have been writ of it, particularly that by Sir John Floyer; but I must shew how *loud Talking* will prove very dangerous in this Distemper.

1. Suppose the *Lungs* stuff'd with *Pus*, or *Matter*, this must enter in at

at a wide Vessel, and by obstructing the small ones, make the Lungs swell full and heavy; to bring a Current of Blood forcibly against this, is to ram the Charge down hard, and make the Infarcture or Stuffing irremovable.

2. Again, if the *Chest* be too narrow, that is, the *Hollow* in which the *Lungs* play, then the more you swell them by deriving the Blood into them, the more you heighten the Malady; it not being in your Power to spread the *Ribs* of adult Persons.

3. If the *Wind-Pipe* be defective, that is, take in too little *Air*, then to expend that by loud Talk is certainly wrong; especially, since the strecther the *Pipe* the more want of *Air* there will be, and by this means the Blood left *uncommunited*, or broken into small Parts will help to stuff the *Lungs* more, which want oiling rather than clogging. In short, I wonder the Doctor forgot to recom-

recommend Trumpetting in the *Asthma*.

I must beg the Reader to judge of the other Cases himself, the Occasions for which are all as plain as these I have already deduced. I only add the Possibility of bursting of *Vessels*, the Certainty of Loss of *Spirits*, which ensue upon loud Talking, the great Impossibility that there is in the Nature of Things, for *Lassitude* and *Weariness* to beget *Alacrity* and *Strength*. With as much Reason the Doctor recommends jolting in a Coach for People troubled with the *Stone*. But I must leave this Chapter, notwithstanding 'tis a Crop of Errors, which a long practis'd and well exercised Positivity has brought the Doctor into.

As for his Formality about dipping the Head in bathing, it deserves this short Story.

A Physician was called to a Lady, who really ailed so little, that he thought a roasted Apple sufficient in her Case: But the Lady resenting

ing his Prescription as a Slight put upon her, calls in another Doctor, who told her ; " Madam, the " Doctor, my Brother, has hit your " Case exactly, but has not done " all that might in my Opinion be " done for you ; I would there- " fore have you keep to the Process " of roasted Apples, but to make " them more effectual, roast them, " be sure, on a Vine Leaf ; " And, I dare aver, it will cure the *Vapours* as well as curtesying in the Water will the *Megrims*.



Of



## *Of Evacuations.*

Pag. 110. **I**T is not philosophically spoken, to talk of the *Suction* of the *Lacteals*, nor is *Costiveness* owing to the Reasons he there urges alone; for beyond these, there is the *Nature* of the *Air*, of the *Water*, and of the *Food*, to be considered.

Again, Irregularity either in Quality or Quantity does not produce purging Stools, so as to lay it down for an Aphorism, or Maxim, or necessary Conclusion: 'For I say, and can make it appear, that those People who digest well, and break the *Victuals* they eat small, and who have a good Proportion of well temper'd *Gall*, must necessarily have loose Stools, and for that very Reason be healthy and fat.'

His Account of *Bark* and *Mercury* is not fact.

1. Because tho' *Mercury* should be given in never so small Quantity; yet, if not justly prepar'd, or by Time decay'd, it will then stimulate or prick the Glands of the Bowels; and they, when irritated, will discharge themselves into the Guts, and so the Matter passes off by Stool.

2. If the Humours be thin and fluxible, the *Mercury*, tho' never so good, retaining still a stimulating Quality will twitch the Guts; and they, upon that Contracting, will throw out forcibly the Humours that were of themselves thin, and render'd more so by the accelerated or quicker Motion given to them by the *Mercury*.

Of the *Bark*. It is certain it will purge some Constitutions, taken in any Quantity, and any Form; as I knew a Lady, who for a severe *Intermittent* had it given in *Powder*,

*Decoction*,

*Decoction, Infusion, Extract, and chew'd it ; yet it purg'd her. Nay, even the Fæces or Dregs left after a Decoction, would have the same Effect on her.*

For it acts as the *Menstruum* it meets with directs it, and that is always answerable to the Way of a Person's Life.

*Pag. 114.* He recommends *Broths, Soops, and Jellies* ; indeed he says light *Broths*, but that very Epithet is a Contradiction to himself : For *Pag. 42. as to Broths, Soops and Jellies, if they be strong, I account them equal in Nourishment, and harder to digest than the same Weight of solid flesh Meat* ; and yet he is recommending *Soops, Jellies, &c.* among the Class of *Sau- goes, Rices, &c.* here.

*Pag. 116.* I thought the Doctor had known, that no *Stearns* can arise from the Stomach to the Head ; and that what the Stomach does to the

the Head, is by a Consent of the Nerves ; for,

1. The Mouth of the Stomach contracts strongly, that so (when the Food is reduced to Liquor, as it were, or a due Degree of Digestion, somewhat like the Liquidness of Rags in a Paper-Mill) the Pressure being equal on all Sides, except at the *Pilorus*, (the Mouth, out at which the digested Victuals pass into the Guts) the *Stems* may, according to the Law of Motions, go out no where but at the *Pilorus* ; for the Law of Motion, relating to *Fluids*, is, that they always go out at the Place where they meet the least Resistance. If the Mouth of the Stomach toward the Gullet were open, they would rather come up again than go down ; because the *Pilorus* or downward Mouth, lies rather higher than the other.

Again, should these *Stems* come up, then they would go away with the Breath at the Mouth ; because

L, that

that is a wider Passage, than the Passage by the Nose-drain, into the Head ; where, if they should get, the *Os Cibriiforme*, or Sieve-like Bone, whose little Holes are fill'd with *Nerves*, &c. passing thro' it, would intercept them ; but even let them get thro', and the Membrane defending the Brain will keep them still out.

The true Reason why the Head is offended by the *Salts*, &c. that offend the Stomach, is this ; the *Par Vagum*, or wandering Pair of *Nerves*, which proceed from the Head, are that Plait of *Nerves* which serve the Stomach, and the Sensation is communicated all along from thence to the Head ; now the same Pair serve the Womb with *Nerves*, and if that be in Disorder the Head also is ; so that the Doctor might as well have fear'd Steams from one, as the other.

For the Doctor's Account of *Urine*, which will be a rare Help to the *Urinal Shaker* in *Spittle-Fields*,

I refer my Reader to *Bellini*; I know the Doctor always lov'd him, and, I doubt not, does still. For more than the Doctor has said as to *Perspiration*, I refer my Reader again to Doctor *Wainwright*, *Quincy's Sanc-torius*, *Schola Salernitana*, and *Hors-tius*, of *Health*: All which Books, a Man of his Reading, I doubt not, has been very much acquainted with.



L 2      Of



## *Of Passions.*

THE Doctor here is too refined for most of his Readers ; how just in all his Notions, my Time and Leisure will not admit me to shew : Only,

The Seat of the Soul I think can no ways be confin'd to the Head ; it is true, *Des Cartes* did, as the Doctor has done, give it a narrow Cell in the Brain ; but in my Opinion, it is too noble a Being to confine itself to so narrow Bounds ; and is, I verily believe, dispersed all over the Body, a *totus in toto*, & *totus in qualibet parte*; an *all in all*, and *all in every Part*. But here is a Field for endless Debate ; therefore I am content to know and believe I have an immortal Soul, upon whose Happiness depends my own ; and I shall endeavour, and would advise all Mankind so to do, to keep

keep it as serene and calm, and as fit as may be to receive the Knowledge of that Being to whom it owes its own; therefore I readily come into all Directions for subduing the Passions.

Because, as the Doctor might have done more properly, speaking of the Methods to attain long Life and Health, I look upon Passions to be violent Exercises, and violent Exercises I know to be violently destructive, and therefore to be shunned.

I will speak to one Point more, that is, the Doctor's Account of a Sigh.

He says, *Pag. 153.* *The retaining our Breath for some time, to reflect more intensely on the painful Object, forces at last a strong Expiration, which becomes a Sigh.*

I think this Account wrong; for I look upon it, that when I am grieved, the Blood is push'd suddenly into the Heart, from the Heart,

\* Lung  
Artery.

Heart, by the \* *Pulmonary Artery*, it goes, in great Quantity, into the Lungs, they are loaded with Blood, to relieve which, I both *inspire* or draw my Breath in, in greater Quantities; and *Action* and *Reaction* being equal, I must of course breathe out again more violently. This will appear to any who will make the Experiment.

I have now finished my Observations, which I hope are just; at least, I can assure my Reader they are the Produce of as much Sincerity as the Doctor's Directions; who, I hope, in so important an Affair as Life, gives every Man Liberty to judge for himself, and putting others in the Way of doing it. In short, I recommend, as the best Method to attain long Life and Health, to every Man, to avoid what he has found do him harm, and stick by the Way, in which he has found good.

F I N I S.





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